10ma Book 147

THE TRYAL OF THE TRUTH;

Or rather,

The Law is the Truth.

PSALM CXIX. CXLII.

Wherein are presented to the upright in heart, certain Theoretical Queries, *viz.* belonging to Study or Contemplation for the true finding out, whether it be necessary to Salvation, that we which profess obedience to the Gospel, should walk in obedience to Gods Law, the ten Commandements, *Exod.* 20? Or whether we may justly refuse to doe that which is therein commanded, and doe that which is therein forbidden, without sinning against GOD?

Which Queries *particularly and especially tend to make way for the finding out, whether it be our duty to keep holy the seventh day Sabbath, commanded* Exod. 20. 8, 9, 10, 11, 12? *Or whether the duty of the Sabbath is not required of us who are Gentiles by nature.*

Propounded by a Lover of the Truth,

I. O.

Of Age 57 years.

Who desireth that Truth may be preferred in all things above Errour, and Virtue above Vice: that Truth may be honoured, and Errour rejected.

Let us search and try our waies, and turn unto the Lord. Lament. 3. 40.

For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Matth. 7. 8.

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For ever, O Lord, is thy word ſettled in Heaven, Pſal.119.89. *All thy Commandements are ſure; they ſtand faſt for ever and ever, and are done in truth and righteouſneſſe,* Pſal.11.7.8,

Nothing can be put to it, nor nothing taken from it: and God doth it that men ſhould fear before him. Eccleſ.4.14.

God ſpake all theſe words, ſaying; Remember the Sabbath day to keep it holy, ſix daies ſhalt thou labour and doe all thy work; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not doe any work, Thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, &c. Exod.20.8.9.10.11.

Bleſſed is the man that doth this, and the ſon of man that layeth hold of it, and keepeth the Sabbath from polluting of it, and keepeth his hand from doing any evill. Iſaiah 56.2.

Wherefore the Law is holy, and the Commandement is holy, juſt, and good. Rom.7.12.

And it is eaſier for Heaven and Earth to paſſe, than one tittle of the Law to fail. Luke 16.17.

For the hearers of the Law are not juſt before God, but the doers of the Law ſhall be juſtified. Rom.2.13.

To the wel-meaning and impartial READER.

Honoured Reader;

THE *reasons* of my intruding the ensuing *Queries* to publick Consideration, proceed out of an intire aime at the *honour of God*, and an universal good to all men *fearing God*, putting them in mind to consider whether the sanctification of the *Lords seventh day Sabbath* (the day called *Saturday*) commanded in the Decalogue or Moral *Law*, is not a duty necessary to *salvation*? And this I doe, in regard I know the duty hath been a long time, and yet is neglected both by men wise and unwise, religious as otherwise, some on one opinion, some on another (not knowing they doe evill) as I shall relate; passing by the names of the *distinct Professions* of men, among whom the opinions doe *reside*, till occasion be given.

1. Some there are, who say, that *the Law of God*, Exod. 20. is not given to the *Gentiles*, and thereon they refuse to keep the *seventh day Sabbath*.

2. *Others* say, the Law of *God* is totally abolished by *Iesus Christ*, and therefore they refuse to keep the seventh day *Sabbath*.

3. *Others* say, the whole *Law* is not abolished, but the fourth Commandement is abrogated by *Christ*, in that it was onely a Ceremonial *Precept*.

4. *Others* there are, who say, the *Law* of God, Exod. 20. is moral and perpetual, and yet many of this sort say, though very absurdly, that the seventh dayes rest was transferred from the seventh day of the week to the first day of the week by the *Resurrection* of *Iesus Christ* on it; so that since that time, the first day of the week is to be kept as the *Sabbath* in the place of the *Sabbath*.

5. *Others* there are, who say, that the seventh day *Sabbath* was not transferred from the seventh day to the first by *Christ* but was changed by the Authority of the *Church* after the death of the *Apostles*, and on this account they refuse to keep the seventh dayes *Sabbath*.

6. *Some* there are who refuse to keep the Sabbath out of an opinion, that a daily ceasing from sin is the true keeping of the Sabbath.

7. *Others* say, the Law of God, Exod. 20. is *moral*, *spiritual*, and *perpetual*, and every jot and tittle of it is established by *Iesus Christ*, and therefore they are as absolutely bound to keep the seventh daies *Sabbath* as they are to keep any precept of that *Law*, of whose judgement I professe my selfe to be; and why all men fearing God are not of the same judgement, I greatly marvel, see-

ng they cannot but know, that God hath commanded his choſen people to keep the words of the *Law* or *Covenant* for ever, wherein the *Sabbath* is contained, without *adding or diminiſhing therefrom, and without turning either to the right hand or left*, whether they be *Iews* or *Gentiles*, Deut. 4.13. & 29.9. 11. & 31.12. & 4.2. & 5.32. In a word, I doe beleeve that all men are to have the *Law of God*, Exod. 20. in a high and honourable eſteem, and to commit themſelves to be taught and governed by it; *for the Law is ſpiritual and eternal, and bindeth the whole man, ſpirit, ſoul, and body, the underſtanding, will, and the affections thereof for ever*, Rom. 7.12.14. & 3.19. 1 Cor. 9.21. Deut. 6.5. Mat. 22.37. Luke 16.17. James 2.10. 1 1:12.

1. Therefore it followeth neceſſarily (according to my judgement, that wee, and all men are as abſolutely, and as unchangeably bound to keep the ſeventh daies *Sabbath* commanded in the fourth Precept, as we are bound to keep any precept of that Law; and other particular engagements binde me to be of this belief.

2. Becauſe the *holy and bleſſed God* made the *Sabbath* for man indefinitely, before there was any diſtinction between Jew and Gentile, Gen. 2.2.3. Mark 2.27.

3. Becauſe *God himſelf* reſted on the ſeventh day *Sabbath*, Gen. 2.2.3. and thereby gave us an example to reſt on the ſeventh day alſo, Exod. 20. 11. Epheſ. 5.1.

4. Becauſe God commandeth his people Iſrael to keep the Sabbath for ever in remembrance that he made heaven and earth in ſix daies, and reſted on the ſeventh, Exod. 31.17. By which Precept we are alſo bound to keep the *Sabbath* for ever, we profeſſing our ſelves to be the *Iſrael of God*, Exod. 12.49. Numb. 15.16. Exod. 31.13. Deut. 29.29. Acts 15. 8.9. Gal. 3.28. 29.54.

5. *Jeſus Chriſt* conſtantly kept the *Sabbath*, Mark 6.2. Luke 4.26.31. and he requireth us to follow him, John 12.16. Luke 14.27. 1 John 2.6.

6. The *Apoſtles* conſtantly kept the *Sabbath*, Acts 13.14.15.16.27.42.43. 44. & 16.13.14. & 17.2. And we are to imitate them, 1 Cor. 11.1. Philip. 3.17. Heb. 6.12. Verily it appeareth to me a clear truth, that we *Gentiles* are to keep the *Sabbath* as well as the *Iews*, becauſe God hath made rich and ſingular promiſes of grace and glory to us on our keeping of it, Iſaiah 56.6.7.8. Theſe, and ſome other conſiderations through grace, have inſtructed my heart to beleeve, that the Precept of the *Sabbath* is as truly *ſpiritual and holy* as any Precept in that Law, retaining the ſame authoritie and binding nature, as ever it had; and therefore ought as truly, and as *conſcionably* to be kept as any precept of that *Law*. But few men as yet are of this underſtanding, not becauſe there is any Scripture or ſound reaſon that doe lead men to beleeve otherwiſe (that I doe know of) but onely out of ſome *imaginary* perſwaſion (as already mentioned) that the duty of the *Sabbath* doth nothing at all concern them;

and

and thereon men take libertie to violate the *Law* of *God* (which Law they ought with care and conscience to keep, Prov. 3. 1. chap. 7. 1. Eccles. 12. 13. Mat. 22. 37. 1 John 5. 3.) and doe never repent of it; Yea men are so far from repenting of their violating of the Sabbath. that they doe allow and justifie themselves, and all men, professing Christ, in the breaking of it, by doing of the things which are expressly forbidden in it, promising salvation to themselves, and preaching and promising it to others: notwithstanding (I dare say) they cannot prove, that *God* ever hath made any promise of salvation to any who did allow or justifie themselves in the transgression of that righteous Law. The consideration of these things, and the discharge of my dutie towards *God* and Man, hath moved me in humble boldnesse to publish these ensuing Queries, for the true finding out whether it be not necessary to salvation that we should walke in obedience to *Gods holy Law*, Exod. 20. to the end that if it be found necessarie to salvation for us to walk in obedience to Gods Law with Gospel performances, that those then who have neglected it to this time, may repent thereof, and for time to come conform themselves to doe whatsoever God doth command in it, lest they speak peace to themselves when *God* hath not said it, and thereby deceive their poor souls: As also that in case it be not found necessarie to salvation, we then who professe obedience to the *Gospel*, should walk in obedience to *Gods Law* (Exod. 20.) that wee who do beleeve the keeping of it is necessarie to salvation, may be better informed; for indeed at the present wee doe not in the least conceive, that there is any unnecessarie thing commanded in that Law, but onely true and just duties to be performed to *God* and Man in love; which if it bee so, and not otherwise, how we then may neglect to doe that which is therein commanded, and doe that which is therein expressly forbidden, and sin not, I would willingly know. And lastly, my desire is of thee, that thou wilt read this following discourse deliberately and considerately, and weigh what is said, uprightly, and deal faithfully with *God* and thy own *soul*, as I have done between *God* and my soul towards thee whose salvation he desireth in all sinceritie, who remaineth for ever

Thine in the Lord,

James Oockford.

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Or rather,

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Wherein are presented to the upright in heart, certain Theoretical Queries, *viz.* belonging to Study or Contemplation for the true finding out, whether it be necessary to Salvation, that we which profess obedience to the Gospel, should walk in obedience to Gods Law, the ten Commandements, *Exod.* 20? Or whether we may justly refuse to doe that which is therein commanded, and doe that which is therein forbidden, without sinning against GOD?

Querie the first.

WHether there be not a *Law* in the *Letter* as well as in Nature given or vouchsafed of *God* to the *Gentiles* as well as unto the *Iews*, to command or require true and righteous duties of them to bee performed to God and Man in love? If nay;

Q. 2. How then shall the *Gentiles* know how to perform true and *righteous* duties to *God* and Man in love? Mat. 22. 37. 39. And

Q. 3. If there be a *Law* in the Letter as well as in Nature given or vouchsafed of *God* unto the *Gentiles* as well as to the *Iews*, wherein God commandeth true and righteous duties to be performed to *God* and Man in love;

Q. 4. What *Law* is it, if it be not the Law of the ten Commandements, *Exod.* 20? And

Q. 5. If it be the Law of the ten Commandements which God hath given or vouchsafed unto the *Gentiles*, as he hath given or vouchsafed unto the *Iews*, whereby he requireth true and righteous duties to be performed to *God* and Man in love? Then

Q. 6. Whether that Law be not broken by the Gentiles (after the knowledge

ledge of it is come unto them) if the duties therein commanded be not performed to God and Man in love? If nay,

Q. 7. How then can sinne be said to be the transgression of the Law? 1 Joh 3.4. And

Q. 8. If the Law of *Gods ten Commandements* be broken (by the *Gentiles*, to whom the knowledge of that Law is come) if the duties therein commanded be not performed to God and Man in love? why then doe the *Gentiles*, to whom the knowledge of the *Law* is come, refuse to conform themselves to doe as they are commanded in the fourth precept of that *Law*: And

Q. 9. If the Law be not given to the *Gentiles*, how can they be under the curse of the *Law*? Galat. 13.23. seeing where there is *no law*, *there is no transgression*, Rom. 4.15. And how could Christ have redeemed beleeving Gentiles from the curse of the *Law*, Galat. 3.13. seeing *sin is not imputed where there is no law*? Rom. 5.13.

Q. 10. Tell me you *Anti-Nomians*, who make a shew of godlinesse, and deny the power of it, was not the Law made for the *lawlesse and disobedient*, *for the ungodly and for sinners*, *for ungodly and prophane*, *for Murtherers of Fathers, and for Murtherers of Mothers*, *for Man-slayers, for Whoremongers*, *for them that defile themselves with man-kind*, *for Men-stealers, for Lyers*, *for perjured persons*, if yea, can you, or any else who are *Gentiles* by nature commit these or the like evils, and not violate the Law of God? Exod. 20. answer mee directly.

Q. 11. Tel me you who will not keep the seventh day *Sabbath*, nor yeeld your selves to be governed by that holy and *righteous Law of God*, Exod. 20. on a mis-conceived opinion, that *Iesus Christ hath abolished the Law*, Is not the Law of God, Exod. 20. the Law of Love? Deut. 6.5. Mat. 22.37.38.39. Hath *Iesus Christ* commanded *love*, and hath he indeed abolished the Law of *love*? Tell me could he abolish the Law of *love* and not abolished the Law and the Prophets which hang on it? Mat. 22. 40. Is there any thing commanded in the Law, Exod. 20. which is contrary to the *law of Nature*? Is there any thing commanded in that Law, as that the doing of it is destructive to any Gospel-duty? And how can the *Law* be abolished by *Christ*, seeing he came to establish it? Luke 16.17. and *not to destroy it*, Mat. 5.17. And if the Law be *abolished* by *Christ*, why doe his *Apostles* require Christians to keep it? Rom. 3. 9. Ephes. 6.1.2. James 1.22.25. & chap. 2.8.9.10.11.12. & chap. 4.7.11. Did they ever command Christians to keep an *abolished Law*? If the Law be abolished by *Christ*, how can it rightly be said, *that the preaching of faith doth establish it*, Rom. 3.31? If the Law (Exod. 20.) be abolished by Christ, how then can Christians (or any else) transgress it, seeing *sin is not imputed where there is no law*? *Rom.* 5.13. Tell me directly, you who say the Law is *abolished*, whether you, or any else may worship false Gods, doe servile or common work on the

seventh

seventh day *Sabbath* (where necessitie is not) *disobey Parents, kill, lie, steal, &c. and not transgresse the written law of God*? Exod. 20.

Q. 12. Whether a spiritual or regenerate man (I mean wisdoms sonne) though a Gentile by nature, is not as truly bound to doe or perform that which is commanded in the *spiritual Law*, Exod. 20. as the natural or unregenerate man is bound to doe or perform the *natural Law* contained in himself? If nay; then,

Q. 13. Why is Wisdoms son required to keep the Law. Prov. 3. 1. & 7. 1. 2. 3. 1 Cor. 7.

Q. 14. If wisdomes sonne is as truly bound to perform that which is commanded in the *spiritual Law*, as the natural man is bound to keep the Law remaining in himself, then,

Q. 15. How can wisdoms sonne without sin neglect or refuse to keep holy the seventh day Sabbath, commanded in the Law, seeing *sin is the transgression of the Law*, wherein the Sabbath is commanded. James 2. 10. 11. 1 John 3. 4.

Q. 16. Whether there be any thing or things commanded in *Gods Law*, Exod. 20. which is not meet or fit to be performed by Christians? If yea; then,

Q. 17. What thing or things are they? let them be manifested: and if there be not any unmeet or unfit thing or things commanded in Gods Law, Exod. 20. then,

Q. 18. Why should not Christians as truly and as duly keep the Lords seventh day Sabbath, commanded in the fourth Precept of the first *Table of Gods Law*, Exod. 20. as they are to keep the fourth Precept of the second *Table* of the same Law?

Q. 19. Whether beleeving Gentiles are not as truly bound in love to abstain from whatsoever God hath forbidden in the Moral Law, as they are bound in love to doe whatsoever God hath commanded in the same Law? If nay: then,

Q. 20. What is there forbidden in the Moral Law that beleeving *Gentiles* may doe, and not sinne; seeing *sinne is the transgression of the Law*, 1 John 3. 4. James 2. 10. 11. And

Q. 21. If Christian Gentiles are as truly bound in love to abstain from whatsoever God hath forbidden in the Moral Law, as they are bound in love to doe whatsoever God hath commanded in the same Law,

Q. 22. Why then do we *Christian Gentiles* as conscionably abstain from doing of servile or common work on the *Lords seventh day Sabbath* (the day abusively called *Saturday*) as they do, or ought to *honour their Father and Mother*, commanded in the fifth precept of the same *Law*?

Q. 23. Whether the seventh and last day of the week, the day called *Saturday*, bee not the day which *God* blessed and sanctified before or above any one of the six daies of the week, to bee the day or time for the performance

of his publick worship on it to the end of the world? If yea;

Q. 24. Why then doe Gods choſen people ſeparate the ſeventh and laſt day of the weeke for the performance of Gods publick worship on it, before or above any one of the other ſix daies of the week, and honour our Creator on it, and ſanctifie it unto the Lord our God as he commandeth us in the *Royal Law*, ſeeing God hath made unto us ſingular promiſes of heavenly and ſpiritual bleſſings upon our keeping of it? Iſaiah 56. 2. 3. 4. 6. 7. Luke 11. 28. a And

Q. 25. If the ſeventh and laſt day of the week be not the day which *God bleſſed and ſanctified* before or above any one of the ſix daies of the week, to be the day or time of his *publick worship*, what day is it, which God hath bleſſed and ſanctified to that end? and how are theſe Scriptures to be underſtood, Gen. 2. 2. 3. Exod. 16. 26. & 20. 8. 9. 10. 11. & 31. 17. Iſaiah 56. 2. 3. 4. 5. & 66. 23. Matth. 24. 20. And

a *Honoured Reader, if thou intendeſt to anſwer to theſe Queries, be pleaſed to produce, if thou canſt, that God at any time did make any promiſe of ſpiritualbleſſing either to Iew or Gentile on the doing of any thing which God in the firſt place required not of them? For if there be no ſuch thing to be ſhewen, even this thing it ſelf is of great validitie to manifeſt, that God commandeth his people the Gentiles to keep holy the ſeventh day Sabbath.*

Q. 26. Why did Jeſus Chriſt in the time of his life, and his Apoſtles after his death keep the ſeventh day Sabbath, and conſtantly worship God on it? Luke 4. 16. 31. Mark 6. 2. Acts 13. 14. 15. 16. 37. 42. 43. 44. & 16. 13. 14. And

Q. 27. Why did they command Chriſtians to follow them, John 12. 26. 1 John 2. 6. Matth. 10. 38. 2 Cor. 11. 1. Phil. 3. 17. Hebr. 6. 12? And

Q. 28. If the ſeventh day Sabbath ought not to be kept by Chriſtians, why did the firſt *Chriſtian Churches* almoſt through the whole world for more than the ſpace of *two hundred and fifty years* after Chriſts death, conſtantly keep the ſeventh day Sabbath for the worshipping God on it, and receiving the *holy Myſteries or Sacraments* inſtituted by Chriſt (as *Socrates* doth manifeſt they did in his 5. book and 21. chapter; *after the Greek in his* 22.) did they do evil therein?

Q. 29. Whether there be not in theſe our daies a *Sabbath day* to be kept *holy* unto the *Lord our God*? If yea; then

Q. 30. What day is it, if it be not the ſeventh day *Sabbath*? and who made it Sabbath?

Q. 31. And if the ſeventh and laſt day of the week, the day called *Saturday*, be the Sabbath day, as the Word of God doth manifeſt it is, Exod. 16. 26. & 20. 10. Deut. 5. 14. and as all *Declarations and Proclamations given forth by the Parliaments of England doe declare*, why then ſhould not Chriſtians forbeare to doe common or worldly work on it, and ſet it apart holy to the performance of holy and publick worship, according to the will of God? Exod. 20. 8. 9. 10. 11. Levit. 23. 3. And

Q. 32. Whether it be not presumptuous boldness in any man to say the seventh and last day of the week, the day called *Saturday* is not the *Sabbath day*, seeing so to say is to contradict the express Word of God in the fourth Precept of the Moral Law? as also on the other hand, whether it be not superstition in men to honour the first daie of the week with the title of *Sabbath or Lords-day*, seeing it is not to be proved by Scripture, that either of those *titles of honour* do properly belong to it?

Q. 33. VVhether *Iesus Christ* did not as *holily* and as *uprightly* keep or perform the duty of the *Sabbath* commanded in the fourth Precept of the Moral Law, as he did keep or perform the 1, 2, 3, 5, 6, 7, 8, 9, or 10. Precept of the same Law? If nay:

Q. 34. How then could Jesus Christ be wanting in obedience to the Law, and not transgress the Law, seeing he was made *under the Law*? Galat. 4. 4. and circumcised, Luke 2. 21. 39. and thereby bound to keep the whole Law, Galat. 5. 3. And,

Q. 35. If *Iesus Christ* did as *holily* and *uprightly* keep or perform the duties of the Sabbath, commanded in the fourth Precept of the Moral Law, as he did keep or perform the 1, 2, 3, 5, 6, 7, 8, 9, 10. Precept of that Law, and *Iesus Christ* requireth his Disciples to follow him. John 12. 26. Luke 14. 27. 1 John 2. 26. then,

Q. 36. VVhy should not we who profess our selves to be *Christs disciples*, as holily and as uprightly imitate him in keeping holy the seventh day *Sabbath*, commanded in the fourth Precept of the Moral Law, as we are to follow him in keeping the other nine Precepts of that *Law*? And whether we may refuse to follow him in the point of the *Sabbath*, without sinning against God, notwithstanding *he who saith he abideth in him, ought to walk as hee walked*? 1 John 2. 6.

Q. 37. Whether the *spiritual Children of Abraham* that are *Gentiles* by nature, are not as absolutely bound in love to keep the *Sabbath* according to the words expressed in the fourth Precept of the Moral Law, as they are bound in love to keep or perform the duties expressed in the 1, 2, 3, 5, 6, 7, 8, 9, & 10. Precept of that Law? If nay,

Q. 38. Then why do the *spiritual children of Abraham* (that are *Gentiles* by nature, as they esteem themselves, and would be esteemed) set up the fourth Precept, wherein the duty of the Sabbath is commanded, with and among the other nine Precepts of that Law in their *Churches* or meeting-houses? and why doe *School-masters* teach it to their Scholars to learn it by heart as they doe the 1, 2, 3, 5, 6, 7, 8, 9, 10. Precept of that *Law*, if it be not intended that both old and young should as truly and duly keep or perform the duties of the *Sabbath*, as they are to keep or perform the other nine Precepts of that *Law*? And,

Q. 39. If

Q. 29. If the *spiritual children of Abraham* (Gentiles by nature) are bound in love to keep the *Sabbath*, according to the words expressed in Exod. 20. as they are bound in love to keep the 1,2,3,5,6,7,8,9,& 10. Precept of the same Law; then,

Q. 30. Why doe beleeving Gentiles who professe themselves to be the *spiritual children of Abraham*, refuse to keep holy the *seventh day Sabbath*, seeing *whosoever keepeth the whole Law, and yet faileth in one point, is guilty of all.* Jam. 2. 10. 11?

Q. 31. Whether we may do or constantly practise any thing for which there is not any Word of God that doth either justifie or allow us in the doing of it? If yea;

Q. 32. Then what is the thing that we may doe or constantly practise without any word of God either to justifie or allow us in the doing of it? And

Q. 33. If we may not doe or constantly practise any thing for which wee have not any word of God that doth either justifie or allow us in the doing of it, then,

Q. 34. VVhy do men constantly make it their practise to doe common or worldly work on the *Lords seventh day Sabbath*, the day called *Saturday*, seeing there is not any word of God that doth either justifie or allow them so to doe?

Q. 35. VVhether the *seventh day Sabbath* were given of God to be a Sign, Type, or Figure of our Regeneration or cessation from sinful workes in the whole course of our life? If yea, then

Q. 36. I would willingly know of these men, who account themselves so regenerate by their beleeving *Christ*, whether they indeed and in truth doe cease from all sinful works in the whole course of their life, and doe live so holily and righteously as God requireth of them? If yea;

Q. 37. Then let these men that so affirm, produce proof for the confirmation of it, that we who doe not apprehend that there are any such *men*, may know it so to be: As also let such men prove, that such a walking doth abolish the duty of the *seventh day Sabbath* to them; and if it cannot be proved, that men are so regenerated by their *faith in Christ*, that they rest or cease from all sinfull works in the whole course of their life, or that they doe not live so holily as God commandeth them: how can the sign, type, or figure, as namely, the *seventh day Sabbath* be abolished or made voyd before the production of that which was signified by the sign, type, or figure, *viz.* a resting or cessation from all sinfull works in the whole course of our life?

Q. 38. VVhether the *seventh day Sabbath* was given of God to be a sign, type, or figure of the eternal rest? If nay; How then are the words of the Author to the Hebrews to be understood, chap. 4. v. 6. 9. 10. 11? And if the *seventh day Sabbath* was given to be a sign, type, or figure of the eternal rest; then

Q.39. Whether God at any time did *abolish* or revoke any ſign, type, or figure, before the production of the ſign, type, or figure? If yea, then

Q.40. Let that ſign, type, or figure, which was either repealed, or abolished before the production of that which was *shadowed* by it, be made manifeſt; and let it be proved that the *ſeventh day Sabbath* was ſuch a ſign, type, or figure. And

Q.41. If ſuch a thing cannot be done, then why ſhould not the *ſeventh daies Sabbath* be kept for a ſign (according to the will of God, *Exod.*31.17.) until the prodnction of the thing which the *ſeventh day Sabbath* prefigured, to wit, eternal reſt in glory?

Q.42. Whether is it poſſible for any man to walk *holy every day*, who doth tranſgreſs the Law of God, Exod.20. on the *ſeventh day Sabbath* (to wit, the day called *Saturday*) by doing common or worldly work on it? If yea;

Q.43. Then let it be proved that common or ſervile work may be done by Chriſtians on the ſeventh and laſt day of the week (where neceſſity is not) and not tranſgreſs the Law of God, *Exod.*20. And

Q.44. If every man ought to walk *holily every day*, and no man can walk holily every day who tranſgreſſeth the *Law of God* on the ſeventh day, by doing common or worldly work on it, tell me, were it not better then that every man did that which God commandeth in his holy Law on the ſeventh day Sabbath, and leave undone that which God forbiddeth, whereby he provoketh him to wrath, and incurs his curſe? Pſalm 119. 21. Jer.11.3. except that there bee larger Mercies for erring men then we read of, Mat.7.21. & 19.17.

Q.45. Whether faith in *Chriſt* gives any man acceptance with God to his *juſtification and ſalvation*, who neglects a holy walking before God? If yea; then let it be proved. And

Q.46. If faith in *Chriſt* doth not give any man acceptance with *God* to his juſtification and ſalvation, who neglects a holy walking before God, then I would know, whether it be poſſible for any man to walk holily before God, who knowingly aud wel-pleaſingly neglects to walk obediently to that which is commanded of God in the fourth Precept of the *Decalogue or Moral law*? ſeeing the tranſgreſſion of that Law is ſinne in the ſmalleſt word, letter, or point, as it is written by *Moſes* in the *Hebrew Text*, witneſs theſe Scriptures, Exod. 34. 27.28. Deut.4.13. & 28.14. & 27.26. Matth.5. 18. Luke 16.17. James 2. 10.11. And,

Q.47. If it be not ſin to tranſgreſs the Law by neglecting or refuſing to doe that which is therein commanded, how then are the laſt cited Scriptures to be underſtood, and how is ſin to be known?

Q.48. Whether every man is not as truly bound to love the *Lord his God* with all his heart, and with all his ſoul, and with all his mind, as he is bound to love his Neighbour as himſelf? If yea;

Q.49. Then tell me, can a Chriſtian man love his Neighbour as himſelf if he

he refuse to perform any duty of love commanded in the *second Table of the Moral Law*? If yea; prove it. And,

Q. 50. If a man cannot love his neighbour as himselfe, who refuseth to perform any duty of love commanded in the second Table of the Moral Law, then how can a man love God as he ought, who refuseth to performe the duty of love commanded in the first Table of the Moral Law, seeing Jesus Christ doth more strongly binde and enjoine every *Christian man* in love to performe the duties of the first Table of the Moral Law to God, then he doth bind or injoine any *Christian man* to performe the dutie of the second Table of the *Moral Law* unto his neighbour? Mat. 22.21.37.38.39. And further I say, if the case standeth thus, tell me whether it is not a farre greater, and worse sin in men knowingly and wel-pleasingly to leave undone that which God expresly commandeth in the fourth Precept of the first Table, *Exod.*20. then it is knowingly and wel-pleasingly to doe that which is forbidden in the second Table of the same Law? And

Q. 51. Whether God in the fourth precept of the *Law*, Exod.20. 8.9. 10. 11. doth not as truly and as absolutely require us to rest on the *seventh* day after his example from doing any work thereon, as hee doth require us to worke six daies after his example? If nay;

Q. 52. Whether Gods meaning in that which he commandeth in point of the *seventh daies Sabbath* be contrary unto his words? And

Q. 53. If Gods meaning in the point of the *seventh daies Sabbath* bee contrary to his words, tell mee then what his meaning is otherwise or contrary to that which hee commandeth in point of the *seventh day Sabbath* Exod.20? And,

Q. 54. If *Gods* meaning in point of the *Sabbath* be not contrary to his words, why then should wee not as truly and as duly *keep holy the seventh day Sabbath* commanded in the fourth Precept of the Moral Law, and not doe any work thereon after *Gods example*, as wee are for to worke six dayes successively from the first daies worke of the VVorlds creation after his example? Surely it appeares to mee, and to other devoute *Christians*, we are: And that from Genesis 2.2.3. Exod.20. 10.11. compared with Ephes. 5.1. And how can it be disproved by any word of God I doe not see, nor in the least conceive, because God hath joined the dutie of our rest or cessation from worldly work to the *seventh day*; for the words of the fourth Precept of the *Decalogue* runne thus; *Remember that thou keep holy the Sabbath day; six daies shalt thou labour, and doe all thou hast to doe* (now note) *but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not doe any work, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy mayd-servant, &c.* Lo, here I find, that God hath for ever joined the dutie of rest unto the seventh

day (the day called *Saturday*) and therefore as long as the day remaineth, the dutie of rest on the *seventh day* remaineth also; and not onely on this reason, but also because *Iesus Christ* (in Mat. 19.6.) saith, *Whatsoever God hath joined together let no man put asunder*; which rule given by our Saviour, bindeth not onely in matter of *Wedlock*, but in all matters whatsoever, where one dutie is *joined* to another; for the rule is general, and therefore it followeth, that if we keep not an holy rest and Sabbath on the seventh day, we doe not onely violate the *Law of God*, Exod. 20. but also the *Law of Christ*, Mat. 19.6. and therefore surely a great transgression, which ought to be looked to in time; *for if a man sin against man, the Iudge shall judge him, but if a man sinne against God, who shall intreat for him?* 1 Sam. 2.25. Verily I doe not conceive, nor in the least beleeve, that men can neglect to doe that which God commandeth without sinning: And therefore as the case standeth, it behoveth every man to prove and examine his own waies and doings, by the word of God, that they may know whether the first day of the week be to be kept or set apart by *Gods* command or by mens will and appointment, contrary to the will of *God*. And to this end I demand,

Q. 55. *Whether the Church* (or *old Fathers* after the death of the *Apostles*) did change or translate the seventh daies rest unto the first day of the week to be set apart for publick worship? If yea; then, from whom had they authority so to doe? If from *God*, where doe we read of it? If from man, who was it? and who gave him authoritie so to doe? And if of themselves, how could that be in the way of *righteousnesse*, seeing *Gods Church* is ever forbidden to diminish from his word, Deut. 4.2. & 12.33. Eccles. 3.14. Prov. 30.6. Gal. 3.15. And

Q. 56. If the *Church* or the *old Fathers* did not change or translate the seventh daies Sabbath to the first day of the week, why doe [a] *Calvin*, [b] *Bullinger*, [c] *Frith*, [d] *Tindall*, [e] *Dr. Willet*, [f] *Ursinus*, [g] *Bunni*, [h] *Mr. Brerewood*, say they changed it from the seventh day to the first; yea some of these Authors doe also give reason why they changed it; but for brevities sake I will omit to lay down the words of the first Authors, yet I think good to recite the words of *Mr. Brerewood*, and the *Annotations* of the Colledge of *Rhemes* on *Apocal.* 1.10. whose words are these; *The Apostles and faithful abrogated the Sabbath* [a], *which was the seventh day, and made holy day for it the next day following, being the Creation: And without all Scripture or commandement of Christ, that we read of* (yea which is more) *not only*

[a] *Institut. lib. 2. chap. 8. 533.* [b] *Buling. in his godly Serm. pag. 140.* [c] *Declar. Bapt. pag. 96.* [d] *Answer to Dr. Moore, chap 25.* [e] *In his Comment. on Exod. 20. pag. 369.* [f] *In Cathech pag. 989.* [g] *Passar. on par. 19. in an ancient Cop.* [h] *In his Treatise on the Sabb. in Answer to Mr Byfield.*

[a] *They are too large: the Apostles had no hand in it, the Church did it long after their death, as is to bee known by that which is already said.*

onely otherwise than was by the Law observed, but plainly otherwise then was prescribed by God himself in the second Commandement (they erre in their account, it is the fourth) yea and otherwise then he ordained in the first Creation, when he sanctified precisely the Sabbath-day, and not the day following. Such great power did Christ leave with his Church, and for such causes gave he the Holy Ghost to be resident in it, and to guide it unto all truths, even such as in the Scriptures are not expressed: And if the Church had authority and inspiration from God to make Sunday (being a working day before) an everlasting holy day, and the Saturday that before was an holy day, now a common working day: VVhy may not the same Church prescribe the other holy Feasts of Easter, VVhitsontide, Christmasse, and the rest? For the same warrant shee had for the one that shee had for the other, &c. Although the *Church* did *change* the dutie of *rest*, and time of *Worship* from the seventh day, and placed it upon the first day of the week, yet did not they at the first by any Law injoine the *Church* to keep it, but *Constantine* the *Roman Emperour* was the first man (that wee read of) who commanded it to be kept; and this he did by his *Edicts* or *Proclamations*, which he sent forth into all his *Roman Empire*, whereby *he straighly commanded that the Lords day should be forthwith observed, by devoting it to Prayer, and that they should forbear to labour, or to doe any work on the Lords-day; as we read in* Eusebius *in the life of* Constantine, *lib. 4. chap.* 18. & 19. By which means came the first day of the week to receive *honour*, and to bee kept as a *Sabbath*; but yet notwithstanding *Christian men* (fearing God) could not so easily be *brought to prophane the Lords Sabbath* (the day called *Saturday*) as to make it a working day, which thing it seems the Heads or Governours of the *Churches* would that they should, as it appeareth by the Council at *Laodicea* (held about *eight and thirty yeares* after the *Act* of *Constantine*) in that they *made a Law that Christians should not Iudaize, and rest upon the Sabbath, but should rather work on it; and that they should preferre the Lords-day above the Sabbath, and if any were found working on it, they should be excommunicated or accursed. See Mr. Brabourn against the ten Ministers, in defence of the seventh daies Sabbath, pag.* 482. *out of Homilies de origen. Fest. cap.* 9. *pag.* 27. Although the *Church changed* the time of rest from the seventh day of the week unto the first, and that *Christians* generally unto this time have conformed themselves to doe their will, yet it doth not prove that the *Churches* therein are justifiable before God; neither will the continued *custome* of the *Church* in keeping of the first day of the week to this time in place of the *Sabbath*, warrant our lawfull keeping of it, unless *God hath commanded it*. What answer will men make when God shall call them to an account for their so doing, *I marvel*. This I speak, because I doe not beleeve that it can be proved, that either *Iesus Christ or his Apostles* did give order to the *Church* that it should *change* the *seventh daies rest* to the first day of the week *three hundred*

yeares

c *Why the Church changed the Sabbath from the seventh day, and placed it on the first day of the week; and the time when they did it, or near about, is to bee seen in the 37, 38, 39, 40, 41, 42. pages of my Book intituled, The Doctrine of the fourth Commandement deformed by Popery. &c.*

yeares after their decease c and further to manifest that the *Church* changed the *Sabbath*, or abolished it, and transferred the time of the celebration of it to the first day of the weeke, hear what Mr. *Brerewood* saith in his *Treatise of the Sabbath, in answer to Mr. Byfield*, where he answereth an objection touching the abolishing of the Sabbath, and the celebration of it translated to the first day of the week. *Translated*, saith he, *by whom? The Scripture we know to be sufficient; it containeth all the Commandements of God, whether of things to be done, or to be avoided, or to be beleeved; let me hear either one precept, one word of God of the Old Testament commanding it to be translated: I say, one word of any of the Apostles, intimating that by Christs commandement it was translated: It is certain there is none. Therefore it is evident, that the solemnitie of the Lords day was not established* Jure divino, *not by any commandement of God, and consequently to work on that day is certainly no breach of any divine Commandement. How then* (saith he) *hath the first day of the week gained the celebration and solemnitie to become the Sabbath of Christians? by the constitution of the Church, and onely by that, yet of that most ancient Church I confess, that next followed the ascension of our Redeemer; but all this is but* jus humanum *the decree of Men, which must not equal it self with Gods commandement. &c.* And in pag. 43. 44. he saith, *that the Church ordained solemn Assemblies of Christians to be celebrated that day to the honour of God, and in them the invocation of his holy name, &c. It is out of question all Antiquities afford plentifully remembrance of it.* And thus farre *Mr. Brerewood.*

Now to speake a few words to those who say the Sabbath is abolished by Christ, and the first day instituted in its stead. Can it be truly said that the *Decalogue* is a Moral Law, when the fourth Precept is *an abolished Ceremonie*, or part of it? Is some part of that Law to be kept by Christians, and not all of it? How is such a thing to be proved? Did God ever give a Ceremonial Precept with the voice of his mouth, *with thundering, lightning, and the voice of a trumpet? Can it be proved that God did write a Ceremonial Precept in a table of stone?* Are not the ten Commandements the Law which Jesus Christ and his Apostles established for Christians to keep to the end of the world? If nay; what Law is it they established? And if it be the Law which they established, could they establish every jot and tittle of it, as they did, Luke 16.17. Rom. 3.31, and not establish the fourth Precept of the Law, which hath more words in it, then there is in some other seven Commandements of that Law? Doe not you, who profess your selves to be the Ministers of *Christ*, deceive your selves and others, who teach your Hearers, that they are to keep the 1, 2, 3, 5, 6, 7, 8, 9, & 10 Commandements, and not the fourth? Was there ever such a thing

taught

taught by Jesus Christ and his Apostles? Did not they as truly and as duly keep the fourth Precept as they did the other nine? deny it if you can; And did not they require all Christians to follow them therein as well as in other duties of pietie and charitie? If nay; then prove to the contrary. Can you follow them, and not keep the seventh daies Sabbath? Can you breake the Sabbath and not transgresse the Law? Oh take heed to your selves, deceive not your selves: I fear all of you are blind leaders of the blind, which if you are, you know your portion, Mat. 15. 14. if you repent not; but I desire your conversion and salvation with my whole heart: And therefore consider, I beseech you, who keep the first day of the weeke for a Sabbath, or a day of publick worship, out of an opinion that Christ hath so ordained it, did God ever say that Jesus Christ should abolish the seventh daies Sabbath, or that it should become a working day? Can it be proved that the Law of the Sabbath which commanded an abstinence from worldly work precisely on the seventh day to the death of *Christ*, that *God* by the same *Law*, ever since the death of *Christ* hath bound the *Church* of *Christ* to abstain from doing any work on the first day of the week, the day called Sunday, or Lords-day, or Sabbath-day? Now if it cannot bee shewn that God hath thus done, nor yet bee proved that God did ever bless and sanctifie the first day of the weeke to bee kept or set apart to be the day or time of their publick worship, before, or above any one day of the week, nor yet proved that God did ever command men to abstain from doing worldly or common worke on it. If none of this can be proved, then what warrant is there to be produced that wee keep or set apart the first day of the week for a Sabbath in the place of the Sabbath? yea, or what warrant is there for men to work, turmoyle, bake, roast, and boyle on the *Lords seventh daies Sabbath*, to the end they may have the day following in honour and high esteem above any other day, when there is no warrant nor example to be found in the book of God neither for the one nor for the other. I know many doe think that the *Apostles and Disciples of Christ* did constantly keep or set apart the first day of the week for a day of Gods worship, but whereby doe they prove it. Surely there is no word of God in any of the *Evangelists or Apostles writings* to do it: No nor to prove that ever two of the Apostles or Disciples did assemble three first daies together successively to worship on them; whatsoever men think to the contrary: yea, so poor a ground, or unsufficient warrant there is for men to set apart the first day of the week to worship God on it in place of the seventh day Sabbath, that were it not more for custome then for any warrant in the word of God, I suppose some ordinary Christians would be ashamed to doe it; and yet on the other hand I know this, that there are many who have the first day of the week in so high esteem, that they account the keeping of it a part of their divine worship; but doth *God*, or *Jesus Christ*, or any of his *Apostles* command that worship? or doth either

ther of them command men to set apart the first day of the weeke to be a day for worship: If yea: where do we read of it? and what law of Christ or word of God doe men transgresse who doe worldly or common work on it, and doe refuse to set it apart for a day of worship, I would willingly know? Can it be truly thought, that if the first day of the week ought to have been kept by a divine institution in place of the Sabbath, but *Paul* would have known it? and had he known it, would he, think you, have kept the Sabbath with and among the Gentiles, and not have kept the first day of the week, nor acquaint them that the day of worship was changed from the seventh day to the first day by Christ, having opportunitie and fit occasion given him, when he preached unto them on the *Sabbath-daies*, Acts 13.14.15.42.44. & 16.13? Can it bee thought that after *Paul* had preached to them on one Sabbath-day, and they desired him to preach the same things to them the *Sabbath following*, Acts 13.42. he would have fulfilled their request, and not rather have said unto them, the *Sabbath day* is abolished, and the first day of the weeke is ordained and commanded by *Christ* to be kept in its stead, and therefore come to morrow, and I will preach to you the same things which I have preached to you now, the Sabbath being changed: Or else would not he, think you, have said unto them; *to morrow is our Sabbath day, Lords day, or day of worship*; wee are to keep the first day of the week, as *Christ* our Law-giver hath commanded, and not the seventh, had such a thing been done by *Christ*, but nothing of this, or of any thing like it, was replied to them by *Paul* (that we read of) but hee fulfilled their desire, and preached unto them the next *Sabbath day*, yea almost the whole *City* came together to hear the word of God, *ver.*42.44. In a word, we do not read that *Paul*, or any one of the Apostles did keep or set apart any three first daies of the week successively with any one congregation while they were resident with them, for performance of *publick worship*; neither doe wee read that they did ordain or command any congregation to keep the *first day* of the week for a *day of worship* after their decease; yet I know men doe oftimes produce 1 *Cor.*16.1.2. to prove such a thing to bee done by *Paul*, but there is not one word in those Texts to prove that the Apostles had any such meaning. It is well known that *Paul* did constantly keep the *Sabbath day*, and did usually preach unto the Gentiles on it as well as unto the Jews, *Act.*13,14.42.44. & 16.13.& 17.2. Even so it was his care that it should be kept by all *Christian congregations after his decease*, as it doth appear in chap.3.17.& 4.9. to the *Philipians*, and to the *Corinthians*, 1 *Cor.*11.1. as also by that of his charge to *Timothy*, 2 Tim.2.2. and therefore little reason is there for any to say the *Sabbath* is abolished, and a new *Sabbath* is placed in its stead, whereof there is not any mention made in any part of the word of God. And lastly, I say, let no man think that it doth offend me, that men professing *Christ* do *worship God on the first day of the week*, barely considering it the first day of the week, for that I do

not,

not, but should rather like it well if God were *worshipped every day, in publick assembly* (if it might bee with convenience) as it was in the Apostles time, Acts 2.46. & 5.42. Luke 24.53. but the thing I dislike is, that men doe contrary to the Law of God in point of the *Sabbath*, Exod. 20. in that they set apart the *first day of the week* in place of the *seventh*, and therein doe work, when *God commandeth them to rest*. Surely for men thus to doe, I deeme it much displeasing to God, and therefore ought to be shunned by all those who desire to *worship God acceptably*; but if there be some who out of a conceived opinion do set apart the *first day of the week* in devotion to God, and that withall they do *holily and religiously keep the seventh dayes Sabbath* in obedience to the *Law of God* (as some *Christians* did in some space of time after the death of the *Apostles* to the *year* 404. as the *History* of the *Church* reporteth, *Socrat. lib. 6. chap.* 8. I like it well, and do beleeve it would be wel-pleasing to God, it being done by those who worship God according to his will (without any superstitious end) whose *honour* in all things and above all things is to bee preferred, and therefore let us seek to glorifie *God* in our soules and in our bodies, if we expect to have acceptance with him. To be whom all honour, praise, and thanksgiving ascribed by all men, now, and for evermore. *Amen.*

FINIS.